

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

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## CONDITIONS.

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## PRIZE ESSAY.

On the Perpetuity and Divine Authority of the Sabbath. By William Jay, Esq. to whom was awarded the premium of one hundred dollars, by a Committee of the Synod of Albany.

Continued from page 121

The Sabbath was, no doubt, observed for ages, with more or less reverence, among the various nations which sprung from the sons of Noah, and traces of this institution may be discovered in their history and customs, long after idolatry had effaced all remembrance of its origin. The division of time into weeks is wholly arbitrary, and could not have been derived like the computation by months and years, from the motion of the heavenly bodies. We, nevertheless, find this period of time in use among various nations, whose antiquity, character, and situation, utterly forbid the supposition that they borrowed it from the obscure and despised children of Israel. The learned Gouget observes: "We find from time immemorial, the use of this period among all nations, and without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations in the east, have, in all ages, made use of a week, or seven days." Origin of Laws, Vol. 1, b. 3, ch. 3.\*

But it is not alone in the septenary division of time, we discover proofs of the early institution of the Sabbath. The very day of the week which had been blessed and sanctified by the Creator, was regarded for ages with peculiar reverence by nations who were ignorant of its true claims to their veneration.

Hesiod says, "The seventh day is holy."

Homer and Callimachus gave it the same title.

Theophrastus, of Antioch says, concerning the seventh day, "The day which all mankind celebrate."

Porphyry says, "A seventh day is observed among saints and holy people."

Eusebius says, "Almost all the philosophers and poets acknowledge the seventh day as holy."

Clemens Alexandrinus says, "The Greeks, as well as the Hebrews, observe the seventh day as holy."

Josephus says, "No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor."

Philo says, "The seventh day is a festival to every nation."

Tibullus says, "The seventh day, which is kept holy by the Jews, is also a festival to the Roman women."

Lucian says, "The seventh day is given to school boys as a holy day."

As has been already observed, the precepts and institutions which constituted the religion of Adam and his family, and which had been transmitted through Noah to the patriarchs, became, in the lapse of ages, almost totally forgotten and disregarded, and the corruption of human nature threatened once more to extinguish the light of revelation. But the Deity, when in compassion to the frailties of His creatures, He declared that He would not "again smite any more every thing living, resolved that mankind should never again wholly lose the knowledge of their Creator, the mode of his worship, nor the anticipation of that great atonement, which was one day to be made for their guilt. For this purpose, a particular nation was selected as the depository of the true religion, and the precepts and institutions originally revealed to our first parents, and their immediate descendants, were revived and incorporated in a second dispensation, which was especially entrusted to the children of Israel.

But in order that the Jews might faithfully preserve this sacred deposit, it became necessary to separate them from the rest of mankind; and hence, a code

of laws adapted to this end, became indispensable. To this code was added a system of types and figures, shadowing forth the great sacrifice of the Lamb of God; and which served, both to keep alive the expectation of the Messiah, and afterwards to authenticate his mission. This code, and this system, being established for temporary ends, ceased, of course, when those ends were attained, and the Mosaic ritual gave place to the ordinances of the gospel. It was not, however, merely to preserve for a certain period, a system of symbolical rites, imperfectly understood, and exerting for the most part, but little influence on the moral deportment of those who practised them, that the Jews were insulated from the rest of mankind, and favored with such stupendous manifestations of the divine guidance and protection. The wisdom, holiness, and benevolence of the Deity, have prescribed certain immutable rules for the government of man—rules which these attributes render imperative in every clime and age. For their universal transgression of these rules, the inhabitants of the old world had been involved in one common ruin; and the general corruption of their successors, required the special interposition of Providence, to preserve upon earth the remembrance and practice of the moral law. For this purpose, He was pleased to communicate it at a second time, and under such circumstances as would insure its preservation, until the consummation of all things. The Israelites, just rescued by the arm of Omnipotence from a degrading servitude, were encamped at the foot of Mount Sinai, while their miraculous subsistence in the midst of a dreary desert, together with the cloud by day, and the pillar of fire by night, all conspired to impress them with awful reverence for the majesty and authority of their Divine Protector. Three days' notice was given by Moses, that the Lord "would come down in the sight of all the people upon Mount Sinai;" and they were required, in the interim, to sanctify themselves, preparatory to this awful interview between the Creator and his creatures. The third day was ushered in "with thunders and lightnings, and a thick cloud upon the mountain."

"Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The terror of the gazing multitude was heightened by the declaration, that every man or beast that should presume even to touch the mount, sanctified by the presence of the Deity, should "be surely put to death."—Then, amid the lightnings, and thunders, and smoke, the voice of the Almighty proclaimed the ten commandments. So overpowering was the sublimity of this scene, that the people exclaimed to Moses, "Let not God speak with us, lest we die." Moses afterwards ascended into the mount, and there received various directions and precepts relative to the Jewish economy. These were committed to writing by Moses, and repeated by him to the people; but not so with the ten commandments. The Almighty delivered to Moses "two tables of testimony, tables of stone, written with the finger of God;" and the "tables were the work of God, and the writing was the writing of God, graven upon the tables. These tables having been broken, Moses was directed to new "two tables of stone, like unto the first;" the Lord promising, "And I will write on the tables the words which were on the first tables, which thou breakest." The tables were accordingly prepared, and carried up into the mount; and God again "wrote on the tables according to the first writing, the ten commandments."

Before the first tables had been given, God gave Moses directions for making the ark, adding, "And thou shalt put into the ark the testimony which I shall give thee." The ark which was thus made by divine command, for the express purpose of containing the two tables, was a chest, covered both within and without with gold, and with a gold cover or lid, denominated "the mercy seat." Upon the mercy seat were placed two golden cherubims, overshadowing it with their wings. By the express command of God, an apartment was provided in the tabernacle, lined with gold, to receive the ark, and was named the "Most Holy Place," or, the Holy of Holies. A similar apartment, and for the same purpose, was constructed in the temple, and of unexampled magnificence. Five hundred years after the ark was made, it was removed into Solomon's temple, and it then contained, as we are informed, nothing but the two tables of stone;—and there these tables probably remained for four hun-

dred years more, when the temple was destroyed. It was above the mercy seat, and between the cherubims, that the Shekinah, or Divine Presence, rested in the form of a cloud, and from hence the divine oracles were uttered with an audible voice. In allusion to this presence above the mercy seat, the Almighty is frequently said in scripture, to "dwell between the cherubims."

\* Gouget is supported in this assertion, by a great mass of authority.—Joseph Scaliger, as quoted Stillfleet, Orig. Sac. p. 46, declares that the week was "res omnibus orientis populis, ab ultima uque antiquitate usitata."

"One of the most striking collateral confirmations of the Mosaic history of the creation, is the general adoption of the division of time into weeks, which extends from the Christian states of Europe, to the remotest shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians."—Horne's introduction to the crit. study of the scriptures, v. 1, p. 161.

"The week is known to the inhabitants of Guinea."—Encycl. Brit. Chronology.

"The Scandinavians and Saxons called the days of the weeks by the names of their divinities, and from the forms of the statues by which those divinities were represented."—Encycl. Brit. polytheism.

The idolatrous origin of these names, is conclusive evidence that they must have been given before these nations were converted to Christianity; and, of course, that the use of the week is, of high antiquity in the north of Europe. Several, and, probably, all the Scandinavian and Saxon deities alluded to in the above quotation, were planetary. Thus Sunday and Monday were named after divinities whose idols were decorated, one with the figure of the sun, and the other with that of the moon.

Dion Cassius, who flourished under the Emperor Septimius Severus, was a Roman senator, of consular dignity, and had held the government of provinces both in Asia and Africa. His rank, and the offices he had filled, afforded him peculiar opportunities of becoming acquainted with the customs of various nations, and give no ordinary weight to his testimony. In his history of Rome, 37 c. 18, 19, he has several observations on the origin of the names of the days, and prefaces them with the following assertion:—"The custom of referring the days to the seven stars, termed planets, but extends, at present, to all mankind." It is unquestionably a fact, that the ancients distinguished the days of the week by the names of the planets; but this fact, far from proving the astronomical origin of the week, only indicates the very high antiquity of this division of time. The adoration of the heavenly bodies was probably the first departure from the worship of the true God. The book of Job, which was evidently written at a very early period, contains no allusion to idolatry; yet we learn from it that the sun and moon were at that time the objects of religious worship. It is not surprising, that superstition should appropriate each day in the week to a planetary deity—should set it apart for his worship, and honor it with his name. It is, indeed, remarkable, as La Place observes, that the names of the days should be the same throughout the world; and this uniformity proves that these names were given prior to the division of mankind into distinct and independent nations. That it is almost as absurd to suppose, that the planets gave to the week, as it would be to attribute the year to the 365 saints in the Romish calendar, to whom its several days are dedicated. La Place, in ascribing the week to the invention of some ancient astronomer, affords another instance of the credulity of infidelity, which is ever ready to embrace any hypothesis that impugns the veracity of the sacred volume.

† For the list of authorities, as well as for many of his arguments, the author is indebted to the admirable disquisition on the fourth commandment, contained in Dwight's Theology. These testimonies to the respect paid by the ancients to the seventh day of the week, derive peculiar weight from the great diversity of age, country, and religion, to which the author quoted belonged.

‡ It was lined with gold, the value of which, according to Prideaux, vol. 1, 149, was £4,320,000 sterling.

## SCRIPTURE SKETCHES.

Consisting of Short Addresses to Sunday Scholars on Dr. Watt's Catechisms of Scripture Names.

Q. Who was Adam?—A. The first man that God made, and the father of us all.

Q. Who was Eve?—A. The first woman, and she was the mother of us all.

You have often, my dear children, heard and read of the creation of the world by the great God, that he formed it out of nothing by his Almighty word; and from this you may learn what a powerful God he is. But if we only knew him as a God of power, we might reverence and fear him, but we should not love him. We are therefore further taught that he is a bountiful God; he furnished the world with all necessary ornaments and conveniences; and when he had made it a fit habitation for man, he at length formed him out of the dust of the earth.

Well, after Adam had given names to all cattle, and to the fowl of the air, and to every beast of the field; "for Adam there was not found an help meet for him; and the Lord God caused a deep sleep to

fall upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Such is the account given us of the creation of our first parents; and God placed them in Paradise, in the garden of Eden, where they remained for a time perfectly happy, because they were perfectly holy; for he made them after his own image, in righteousness and true holiness. But they fell from their state of innocence and of happiness, by sinning against God: and their sin consisted in disobedience to his commands.

God in his great goodness had given full permission to our first parents, to eat of the fruit of every tree in the garden, with the exception of one, and that was the tree of the knowledge of good and evil. But by the malice of the great enemy of souls, who envied them the happiness they enjoyed, and their own wilfulness, they were tempted to eat of the forbidden fruit. God showed his indignation against their sin by driving them out of paradise.

Now we are all descended from Adam and Eve, and as we derive our fallen nature from them, so, like them, we are all under the curse of God's broken law. We are all, even the youngest of us, chargeable with disobedience to the divine commands, and therefore we are exposed to his anger. Now you know it makes you very unhappy when you have done any thing to make your earthly parents angry with you, and they have to punish you for your faults; and yet there are many of you, I fear, who seldom, if ever, think of the anger of God, to which you have exposed yourselves by disobedience to his commands. But only think of this, my dear children, that you have by your sins, incurred the displeasure of that Almighty being, who can kill your bodies, and can make your souls miserable after your bodies are dead. And this is the way in which he might justly have punished our first parents, and all their race; and in which he will impenitence. You had die in a state of as well as of justice, and therefore we promised them that the seed of the woman should bruise the serpent's head; that is, he promised them a Saviour, even Jesus Christ, who, when the fulness of time was time, should appear in our nature, to destroy the works of the devil. And blessed be his name, he still waits to be gracious; he is still a God of mercy, and it is of his mercies that we are not consumed, and because his compassions fail not. May Jesus, my dear children, destroy the works of the devil in your hearts! and may that "God who at the first commanded light to shine out of darkness, shine into your youthful hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ."

## DR. WATT'S RELIGIOUS PRINCIPLES.

The expressions of a dying man are always regarded with more than ordinary respect. At that critical and awful moment, he is supposed to have no motive for disguising the feelings and affections of his heart. And whatever of error or of truth may have belonged to the system of his faith, it receives in the general opinion, a test, from the certainty of a coming judgment. We have no doubt that by poetry often lays aside its mantle at that trying hour, and that feeling and views and facts are then exposed, which from pride or interest had been most studiously concealed. Nor is it certain that the shattered frame and prostrated intellect of a good man, will always permit him to observe a perfect consistency of character at that awful crisis. Half uttered sentences, but half understood, are on such occasions caught at with avidity, and are interpreted according to the fancy or interest of friends and spectators. But when we find a man whose exemplary life is in every respect worthy of imitation, and whose firm and unwavering confidence in the God of his mercies continues to the last, we love to witness the closing scene, and hear his final testimony.

With respect to Dr. Watts, it has been said that towards the close of his life he renounced those leading truths of divine revelation, which in most of his works receive a clear and full support. This we conceive to be a calumny, not on the living, who might vindicate himself, but on the pious and defenceless dead. There is not a shadow of evidence that Dr. Watts, at any period of his life, was an unbeliever in the essential deity of Christ, in the Divinity of the Holy Spirit, in the

fall and depravity of man, in satisfaction for sin by the blood of Christ, in regeneration by the Holy Ghost, or in any other doctrine necessarily connected with these primary articles of the Christian faith. If there be, let it be shown from any thing that he has written or said, either at or before his death. Even his solemn address which he left unpublished, goes no farther than to show, that towards the close of his life his thoughts were in some degree confused and unsettled concerning the Trinity, from an over anxiety fully to comprehend the doctrine. Instead of there being evidence that he renounced any of the essential doctrines of the gospel, there is a short memoir of the Doctor prefixed to the Leeds edition of his works, in which is the following statement:—"He discoursed much of his dependence upon the ATONING SACRIFICE OF CHRIST; and his trust in God through the Mediators remained unshaken to the last." Thus his dying and living testimony happily correspond.—*Charleston Obs.*

## MARSHAL VON BULOW.

"Marshal Von Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labours for souls through Europe, and this under the patronage of the Continental Society in London, for the propagation of the Gospel in Europe. The Marshal appeared in London, at the annual meeting of the Society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work, but his usefulness is very great."—*Baptist Mag.*

We are requested to mention, that the Rev. Joseph Samuel C. F. Frey, a convert from Paganism, is to be baptized on the East clock, Lord's day morning, Aug. 10. *N. Y. Obs.*

Letter from Liverpool.—A letter from Samuel Hope, Esq. of Liverpool, to a gentleman in this city, dated July 4th, 1827, mentions that he has re-printed the "Address to Mothers" for his own distribution, and that it has since been adopted by the Liverpool Tract Committee. They also adopted the Tract "Great Effects Result from Little Causes." Both are publications of the American Tract Society: the former was written, by a gentleman in Hartford, Conn.—the latter by the Rev. Dr. Porter, of Andover. "Our Society," says Mr. Hope, "continues to pursue its steady pace along a comparatively obscure road, while the London Tract Society, confiding to our care one of its most important outposts, marches on in a grander and more imposing order; and strong in the power and skill of its great Leader, has already put to flight whole armies of the aliens."—*Id.*

Baptist Missionary Society.—The anniversary of the London Baptist Missionary Society was held on the 21st of June, at the Wesleyan Chapel. It appeared from the Report, that the receipts of the year had amounted to 12,921l. 2s. 3d. and the expenditures to 12,742l. 3s. The receipts of the year preceding, were 10,530l. 9s. 10d.; showing an increase of 2,211l. 12s. 2d. at a time when, by reason of the extraordinary embarrassments of trade and commerce, the income of most other Societies in Great Britain has diminished.—*Id.*

## MISSIONS OF THE UNITED BRETHREN.

It appears from the last Annual Circular by the Mission Committee of the United Brethren, dated Herrnhut, (Saxony,) October 31, 1826, that the past year has been "one of unusual activity in the missionary work."—Since the beginning of 1826, the number of stations has been increased from 36 to 37; and the number of Missionaries from 178 to 185. The receipts for the year 1826 amounted to 10,200l. 11s. 3d. [£45,290 50] of which 1,681l. 12s. 3d. were derived from the settlements of the brethren, 2,056l. 12s. 8d. from friends on the continent, and 5,505l. 16s. 10d. from friends in Great Britain. "We can confidently and thankfully declare," say the Committee, "in regard to the labours of our brethren among the heathen, that the blessing



which has rested upon them, has far exceeded what our weak faith and anxiety led us to expect." At New Herrnhut, in the island of St. Thomas, the 94th anniversary of the establishment of the mission there, was celebrated on the 21st of August last; the missionaries had occupied their present dwelling house 50 years.—*Obs. & Chr.*

**Washington Baptist Association.**—This association held its first session the 13th and 14th of June last, at Adamsville. The introductory sermon was delivered by Eld. W. M'Culver, from Acts xvi. 17. The office of Moderator was filled by Eld. C. H. Swain, and that of Clerk by Eld. Witherell. The number of churches in this body is 8, ministers 7, members 1217. This association is composed of churches on the east side of the Hudson, which formerly belonged to the Saratoga.—*N. Y. Baptist Register.*

**The Franklin Baptist Association,** met at Middlefield, N. Y. June 20. It contains 15 ordained ministers, 3 licentiates, 24 churches, 2007 members; of these 83 were received from the world the past year.—*Rec. & Tel.*

**Congregational Ministers in Vermont.**—It appears, from a table in the Vermont Chronicle, that in 1810, there were sixty-five Congregational and Presbyterian Ministers in that State. Of these, in 1826, thirty were pastors of churches in the State, and generally of the same churches as in 1810. The number of pastors in these churches in 1826, was 83. The greatest increase has been in the northeastern counties. The Editor calculates, that for the last sixteen years, the increase of interest in Domestic Missions, has been at the rate of 59 per cent. to a parish; and that in case no new churches are formed, at the same rate of increase, it would be sixty years before all now destitute would be supplied.

**Sunday Schools.**—At the anniversary of the Sunday Schools at Manchester, England, held in June, upwards of ten thousand children were present. Those belonging to the "established church," were marched to the collegiate church, where a sermon was preached by the Rev. Mr. Turner. Those attached to the "Schools for the children of all denominations," amounting to 6358, were assembled on Ardwick Green, where they sung several hymns. At the same time the children attached to the Methodist schools, were paraded on the grounds of J. Fernley, Esq. where, after the exercises were over, they each received refreshments. Thus in one town and at the same period, ten thousand young immortals were assembled, who were receiving instruction in Sunday schools.—*N. Y. Spectator.*

maxim. It exhibits in a summary form, the salutary restraints which Christian love imposes. What should we have to fear were this principle to hold the reins of universal dominion in the moral world? Wars would cease. Men would no longer bite and devour each other. Every human heart would beat with kindness and every individual feel a reciprocal interest in each others welfare. No longer would clashing pursuits, discrepancy of views, or the working of malignant passions disturb the tranquility and harmony of society. There would be no fears of misplacing confidence; no evils arising from breaches of fidelity; no envying; no supplanting; no intriguing. All men would feel a consciousness that their persons, reputation and property were in perfect security. When may we expect the arrival of that happy day? Not until the triumphs of the gospel extend to every land, and mankind are universally subjected to the divine government. Human legislation and philosophical principles may do something, but it will require a divine influence to make our world a world of peace.

**Brown University.**—The annual commencement of this Institution will be celebrated on Wednesday, the 5th of September—after which there will be a vacation of four weeks. Candidates for admission into the University are reminded that the day preceding Commencement is assigned for their examination. We are assured that every practicable arrangement will be made by the authorities of the College, and by their graduating class, to render the occasion brilliant and attractive. The college having been established for more than half a century, its alumni, who are still living, amount, probably, to more than one thousand.

Of the sons of the College interested in its condition by filial sympathies, and looking at its future destiny with filial aspirations, a very large collection, it is believed, will be present at the approaching commencement. At an auspicious era in the history of the College, they will assemble to renew ancient fellowship—to revive the fading associations of by-gone years—and to interchange, and perhaps to concentrate upon some definite object, their generous sympathies in behalf of their Alma Mater.

The regular examination of the Junior, Sophomore, and Freshman Classes, will commence in the Chapel on Wednesday morning, the 29th inst. and will be continued for several successive days, till the business be completed. These examinations, which the Corporation, the parents

of the pupils, and the friends of the College generally, are invited to attend, embrace all the studies of the preceding term, and are intended to be impartial exhibitions of the general range of scholarship in the several classes, and, as far as practicable, of the mode pursued by the Faculty in communicating instruction.—We believe there is, at this time, no institution in the country, which in point of morals, health, cheapness, and the most liberal and best directed means of instruction, can hold out stronger inducements to parents and guardians to avail themselves of its advantages.

In addition to the literary exercises immediately connected with the College, there will be others of a highly interesting character. On the day preceding commencement, three literary associations of under graduates will celebrate their anniversaries by the delivery of orations and poems. On Thursday, the day succeeding commencement, the Federal Adelpi Society of graduates and honorary members, will hold its anniversary, on which occasion an oration will be pronounced by the Hon. WILLIAM HUNTER, of this town, and a poem by the Hon. JOHN BAILEY, of Canton, Ms.

We learn with great pleasure that the Hon. TRISTAM BURGESS is expected to pronounce an Oration before the Philhellenic Society, the day preceding commencement. The public may, therefore, anticipate the gratification of witnessing the literary efforts of Messrs. Hunter, Burgess, and Bailey, on the occasion of the approaching commencement exercises.—*Prov. Am. & Gazette.*

#### THE VOICE OF PEACE.

Sweet as the shepherd's tuneful reed,  
From Zion's mount I heard the sound,  
Gay sprang the flow'rets of the mead,  
And gladden'd nature smil'd around.  
The voice of peace salutes mine ear,  
Christ's lovely voice perfumes the air.

Peace, troubled soul whose plaintive moan  
Hath taught these rocks the notes of woe,  
Cease thy complaint, suppress thy groan,  
And let thy tears forget to flow.  
Behold the precious balm is found,  
Which lulls thy pain, and heals thy wound.

Come, freely come, by sin oppress'd,  
Unburthen here the mighty load,  
Here find a refuge and a rest,  
Safe on the bosom of thy God.  
Thy God's thy Saviour; glorious word,  
That sheath's the avenger's glit'ring sword.

As spring the winter, day the night,  
Peace sorrow's gloom hath chas'd away,  
And smiling joy, a seraph bright,  
Shall tend thy steps, and near thee stay.  
Whil'st glory weaves th' immortal crown,  
And waits to claim thee for her own.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, SEPT. 1, 1827.

The Board of the Convention of Baptist Churches in Connecticut and vicinity, held a meeting agreeably to adjournment, at the vestry of the Baptist Meeting House in this city, on Wednesday, the 29th ult.

The accounts received from the missionaries in the employment of the Board, were such as to encourage to greater activity in the holy cause of disseminating the gospel of Christ. The information received from various parts of the State, presented evidence that a missionary spirit is rising, that Christians begin in some measure to feel as they ought, in regard to the duty of advancing the interests of the Redeemer's kingdom. Yet, notwithstanding these indications, so pleasing to the friends of Christ, there is still much reason for Christians to mourn over the desolations of Zion, and labour for their restoration, and for the conversion of impenitent sinners.

In all their labours for the edification of the churches, and the salvation of souls, the Board have found that "God has not been slack concerning his promise," and they would affectionately exhort their brethren to continue "steadfast, unmoveable, always abounding in the work of the Lord, in as much as they know that their labours are not in vain in the Lord." Union, energy, and perseverance in the good work in which we are engaged, will, under the divine blessing, be crowned with success. The Board would be grateful before God, while they recognize with thankfulness and satisfaction, the liberality of the friends of Zion, in those parts of the State where our Agent has visited; and they would again commend him and his objects, to the hearty co-operation, and ardent prayers of the brethren.

The number of applications for aid, from destitute churches and neighborhoods, is much greater than the Board are able with their present means to supply. And they would affectionately exhort their brethren, while they are giving of their substance to further the missionary cause, to "pray the Lord of the harvest, to raise up and send forth faithful labourers into his harvest, for the harvest truly is great, but faithful labourers are few."

The Agent's Report will be found below.

**Report of the General Agent of the Convention of Baptist Churches in Connecticut and vicinity.**

WALLINGFORD, Aug. 27, 1827.

To the Board of Managers of the Baptist Missionary Convention of Connecticut and vicinity.

My dear Brethren,

With lively sentiments of gratitude to the Lord of Missions, I present the following account of my agency in your service, during seven weeks.

After receiving letters from your Corresponding Secretary, containing my appointment and instructions, I proceeded to the southwestern part of the State, and commenced my operations in the King-street Church, of 34 members, under the pastoral care of Eld. Raymond; where, after spending a few days with them, I succeeded in forming a Primary Society for Domestic Missions. I found the state of religion very low among them, yet they were standing fast in the faith, and were very ready to forward my objects. They expected soon to be destitute of the stated ministry, and wished to be remembered by the Board. I visited their former pastor, the venerable Eld. Finch, who lay apparently on his dying bed, enduring the infirmities of more than eighty years, with a great degree of patience, and holy confidence in that gospel which he had preached during half a century past, and now fast ripening for the kingdom.

For my success in this Church, I am much indebted to Eld. Peck, residing in the neighborhood; who, having spent his earliest and best days in the ministry, is now closing his work, soon to retire to the upper and better world.

From this place, I proceeded to Stamford, where I found a church of 64 members, under the pastoral care of Elder Ellis, whom the Lord has blessed to the recovery of the church from a very low and scattered state.

Here a Missionary Society was recently formed, auxiliary to the New-York Association: nevertheless, they were ready and willing to aid the Mission of our own State, and to this end formed a Primary Society.

After recovering from an illness of a few days, I then proceeded to Wilton, where I found a church of 49 members, scattered in five different towns, without a meeting house, and entirely destitute of the stated ministry. The religious state of feeling is very low amongst them. After spreading my object before them from house to house, I succeeded in forming a Primary Society, including about every member of the Church.

During my visit with them, I spent a few hours with Elder Dikeman, who has been their faithful and successful pastor for about thirty years, but now is obliged to retire from his labours, through the infirmities of more than three score years. In his feelings, he took a deep interest in the present plan of operation, and embraced the present opportunity of placing his name with his brethren, in the formation of the Society. This Church expressed a very great desire to be remembered by the Board, in the distribution of their funds. A missionary is much needed amongst them.

Thence I passed to the Stratfield Church, of 130 members, where I found a missionary spirit abounding in almost every heart. After preaching on Lord's day, I proceeded to visit them in their places of abode during the week, in full concert with their pastor, Eld. Bronson, who took a very deep interest in the great missionary enterprise. Here we formed a large Primary Society, embracing both the Foreign and Domestic Missions, for its object.

From this place I proceeded to the New Haven Association, where I received some donations, and settled some accounts of the Christian Secretary. After the session I visited my family, and spent two days with them. Thence I proceeded to the church in Canton and Northington, of 90 members, where I formed a Primary Society.

Had their pastor, Eld. Kimball, been at home, he would doubtless have taken a deep interest in the subject. A few drops of mercy have recently fallen on this part of the vineyard.

From this place I proceeded to New Hartford and Burlington church, of 49 members, destitute of an under Shepherd. I visited both parts of the church, and found 16 families desirous of enjoying the preaching of the gospel by your missionary labours. They mutually agreed to raise \$100 for the services of a missionary one year. After preaching to this church twice on Lord's day, I passed to Wolcottville, where I gave a lecture at 5 o'clock. This place presents an opening for much labour.

In this neighborhood reside several families desirous of your patronage, and to this end have formed a Primary Society.

From this place I proceeded to Newfield, where reside about 20 families, desirous of enjoying the word of life. Here I formed a Prim. Soc. Provisionally learning that there were a few in Goshen, who were recently brought to the knowledge of the truth, as delivered to the saints, I proceeded to that place, and of a truth I found the Lord at work. At the close of my lecture, I found a good number ready to embrace my objects, and be assured it was with much pleasure that I saw them come forward, declaring what the Lord had done for them, and with all their heart embraced an opportunity of uniting their efforts in forming a Primary Society. Here the Lord is opening a wide door for

missionary labourers. Number of members, 27.

It being convenient when leaving Goshen, on my way to Hartford, I called on the church in Litchfield, of 65 members, under the pastoral care of Eld. Higby.—Several friends accompanied me from Goshen, which rendered the season very interesting. At the close of the meeting, I spread my object before the brethren, and immediately formed a Primary Society embracing all present.

Below will be found a detail of the amount of subscriptions and donations received.—All which is respectfully submitted, by your servant for Jesus' sake.

SETH EWER.

#### Amount of subscription for the paper.

Asahel Morse,	\$1
Benj. M. Hill,	1
R. Granger,	1
Isaac Kimball,	1
John Wing,	1
Joseph S. French,	4
Betsey Smith,	1 50
P. Canfield,	1
R. Jennings,	1
Rufus Babcock,	2
J. B. Gilbert,	3
A. Day,	3
E. Bolles,	1
G. W. Bolles,	3 50
W. Roberts,	0
A Friend,	1 50
B. Sears,	1
A. Bronson,	2
Henry Little,	10
A Friend,	5
Wm. Bentley,	1
Joseph Glazier,	50
Erastus Doty,	59 00

#### For Missions.

Betsey Smith, for Carey Station,	\$5
Nancy Taylor, B. Miss.	50
Friend to do. do.	10
do. do. African Miss.	10
do. do. Carey Station,	10
do. do. Domestic Miss.	61 53
Ruth Hodges, Carey Station,	2
do. do. Col. College,	3
do. do. for the Convention,	4
Sally Hodges, do.	1
Abigail Ives, do.	50
Abigail Loomis, do.	50
Lydia Loomis, do.	3
Amasa Ives, do.	50
Friend, Foreign Miss.	112 53

#### Amount raised by the Primary Societies.

The Prim. Soc. in King-st. Ch. D. M.	\$4 25
do. do. Stamford do.	3 62 1/2
do. do. Wilton do.	21 25
1st do. do. Stratfield, do.	10 55
do. do. do. Convention, do.	17 27
do. do. do. Education, do.	2
2d. do. do. D. M.	8 62 1/2
do. do. do. F. M.	20 12 1/2
do. do. do. Convention, do.	10 12 1/2
The P. S. Canton & Northington, D. M.	6 17 1/2
do. do. Goshen, D. M.	9 75
do. do. Litchfield, D. M.	5 75
Friends to Miss. Wolcottville, D. M.	75
Brot. down,	59
do. do.	112 53
Friend to Missions,	23
Whole amount,	\$300 00

#### From the American Journal of Education.

In the department of grammar, the works of Mr. Cardell are effecting a reformation, which is much needed in the method of teaching the elements of this branch. Since Latin has ceased to sit as 'queen' among the languages, and to usurp a dominion over every other, how different soever in its character, it is high time that the English should assert its dignity, and receive that distinct attention to which it is entitled. It has long enough been tortured into the shape and attitude of a language with which it has very little in common, and by which its beauty and its power have been greatly diminished or obscured. We hope that time is not far distant, when it will not any longer be thought necessary to trammel children at a common school, with the whole equipment of the nomenclature and arrangement adopted by Latin grammarians; while the young learners have no other object in view, than a competent and practical knowledge of their native tongue.

From the partial information we have obtained of the merits of Mr. Cardell's published works, and the developments he is engaged in making in the principles of language, we have great pleasure in inviting the public attention to his system. The plan is extensive and novel in a high degree. It is nothing less than an explanation of the entire theory of speech, on strictly scientific principles, in direct connection with the organization of the material world and the laws of thought, including at the same time, a methodical display of physical and of intellectual nature, in their grand features, and of the system of language as established on this firm basis. According to Mr. Cardell's views, all material objects are naturally divided into three classes, as they are exhibited to our organs of sense. These classes are, "1st. Things.—2d. Their relations to each other: and 3d. Their actions or changes." These classes give rise to nouns, adjectives, and verbs; and to one or the other of these parts of speech, all words are said to belong. From these perceptions all our elementary thoughts are derived, and as the words employed must conform to the thoughts, so language in its essential rules, takes an inevitable adaptation to the objects and operations in the natural world, as regulated by Divine Wisdom, and constantly presented to our sensible perceptions. It is not our intention to attempt an analysis of this theory, as we have no doubt that will be done by able hands: but it will be readily seen by those capable of judging, that the unfolding of such a system by an able hand, must be very sublime and interesting in the

principles and facts which it involves. It is unnecessary for us to give an authoritative opinion, if we even had the capacity for such an undertaking, as it does not come within our immediate province. Nothing can be more unequivocal than the approbation of this system by our most distinguished instructors, who have become conversant with it in a practical way; and for the advancement of learning, and the honor of the country, we hope the author may be able to carry his plan to its completion.

Having returned from a short excursion in the country, with improved health, our correspondents shall now be attended to at as early a date as possible.

The friend who applied in our absence for Dr. Judson's Sermon, and Pengilly's scripture guide to baptism, can now be furnished with these valuable works, on application at this office.

In this paper will be found a prospectus for a new periodical publication, to be entitled THE RELIGIOUS MAGAZINE. We are highly pleased with the plan of the work, and trust it will merit, and receive an extensive patronage. There is much ground which is common to all evangelical Christians; and this ground may be occupied by a publication of this character, to the edification of all, while it shall give umbrage to none.

We learn that there has been a gradual addition to the Baptist and Congregationalist Churches in Sandisfield, Mass. during the last year. The former are supplied by Rev. Erastus Doty, and the latter is under the pastoral care of Rev. Mr. White. To the 1st Baptist Church there has been added 2.—To the 2d, 31. To the Congregational Church, 25. The influence of the Holy Spirit has descended on this place, like the dew upon Hermon, and saints have been refreshed, while new plants have been reared in the garden of the Lord.

#### General Intelligence.

From the Vergennes Aurora.

**Another Slide.** In the Bennington Gazette of last week, we find two communications from Dorset, giving an account of one of the most extensive slides of earth we recollect ever to have read. It occurred on the evening of the 7th ult. No human life was lost; but the event is similar to that which occurred at the White Mountain in New Hampshire last August, and no less wonderful. The slide commenced at the top of Dorset Mountain, which is two thousand feet in height, and sweeping before it every thing which it proposed to progress, continued on until it reached the base. Curiosity has induced many persons to visit the scene, and a correspondent of the Gazette, who was one of a numerous party of ladies and gentlemen, says:

"Many large trees were evidently landed more than a mile from the place of their embarkation. Large rocks, weighing twenty or thirty tons, were moved from that bed in which they had slept undisturbed for ages. Masses of stone of several tons weight, mounted on hastily formed rafts, are still resting several feet above the surface of the earth. In the course of this mighty torrent, lay a marble quarry, from which had been separated large blocks of slabs, and which were moved by this resistless impetus, and strewn along the deep dug channel. The largest of these blocks could scarcely be drawn upon the ground by four yoke of oxen, yet it was brought down a very gentle declivity rods, and rears with the marks of the tool upon it, covered, except at one edge, with one or two feet depth of gravel."

"Proceeding onward you enter a hollow or trough, formed by the mountain sloping towards you on either side. Through all the course of this gulf flows a small meandering stream. It was this stream swollen by mighty rains to a maddening river that bore on its perturbed bosom a whole forest, and prostrated every opposing barrier. These waters were raised in some instances to a truly astonishing height. Being opposed in their course by removable rocks, and thickly set trees yet standing erect, and clogged by vast bodies of flood wood, for a moment they seemed to suspend the operation; but reinforced by the accumulating waters above, they shortly defied opposition, and triumphantly rolled on amid the crash of prostrate groves, and the music of rolling rocks. From the bed of this little rill to the manifest water marks on each bank, is in some instances a perpendicular height of at least thirty feet. Gravel and dirt is found on the standing trees at a much greater elevation; but it was evidently brought thither by the roots of trees, inverted in the wild disorder of the scene."

"Proceeding onwards about three-fourths of a mile with increasing wonder, admiration, and awe, at the immense sublimity of the scene, you at length arrive at the point where a junction of two vast land floods were formed. These commenced their operations about half a mile distant from each other, and the same distance from their point of junction. Like two grand divisions of an army, they sought a central point, where combining their forces, they might trample on all before them. But whether as by preconcerted signal, they moved in solemn column at the same time, and at the same moment, or whether, one of them formed an advanced guard, or pioneer to the other, we have no means of ascertaining, as it was an exhibition covered with the mantle of night."

"Most of the company had encountered the fatigues of the expedition thus far without unabated ardour; but having arrived here, out of breath, and looking forward in the course of the channel to hideous steep, and bared rocks, their courage failed their ardour cooled, and they began to meditate a retreat."

"Two young ladies, however, more ardent and enterprising than the rest, prompted by the intensity of their desires to witness the whole scene, and being aided by several gentlemen renewed their onward march."

"They climbed frightful precipices, and ascended almost insurmountable steps. They rested on ground where a forest had been



precipitated—where rocks had come thundering down, and where the mountain had literally flowed down at the presence of Jehovah's engines. With palpitating bosoms, a small company pressed onward in a winding course, until, some 40 rods ahead, a termination to the scene of wonders hove in sight. Here the ladies paused, and at length yielded to the calls of exhausted excitement, and proceeded no further.

A few gentlemen persevered to the end. It was the left branch that they followed. Arriving at its termination, they ascertained, that no pendant earth, or overhanging rock, loosened from their beds, had given rise to the mighty movement.

Its commencement was in a dense grove of spruce. The ground was steep, not shelving. It was about thirty rods from the summit of the mountain. There were at that place no special advantages for the accumulation of waters that fell around. The ground was never heless loose, and the waters oozed out. It seems that a very large plateau of trees commenced their march about the same instant, as the width of the path at its beginning is about seven rods. The whole length of the channel, exclusive of the right branch, is four hundred and twenty four rods.—Its mean width is about six rods. The whole ground thus cleared in a short space of time, is about 20 acres. Two lonely trees are standing in one place, near the centre of the channel. These, with trunks wounded and bent, and heads inclined, seem weeping for lost companions, and for the desolation around.

Aside from these, through the whole channel, not a tree, nor an shrub, nor a herb, remains to tell that vegetation was ever there; whole trees lie buried deep beneath the ruins. This channel is lined with a dense grove of heavy hard timber, about half its distance, the remainder with ever-greens. To gain an adequate idea of this grand and imposing scene it must be witnessed.

#### From the Western Recorder. AWFUL VISITATION.

SALINA, July 21, 1827.

Several persons were labouring in a field, about two miles from this village, yesterday. They had just finished a part of hay, as a shower commenced. A part fled to the house, and four of the labourers took shelter under the stack. The men who fled to the house, had scarcely arrived, when a flash of lightning, with a simultaneous report, called them to the door. They looked, and the stack of hay was on fire. They hastened with all speed to the spot, and dragged their companions from the raging flames. Two were soon resuscitated; the others were fixed in death. The four were all sitting together in a row, with their heads leaning back, and conversing at leisure. The two men who were killed, had entered, it seems, into something of a dispute concerning the nature of lightning, and how its effects were produced. One of them expressed himself very strongly, that he wished it would strike some object, not far off, that he might see its effects. This wish was no sooner expressed, than they were all enveloped in flames. A portion of the fluid entered the back side of the head of the individual who had thus expressed himself, rending his hat in pieces, and cleaving an orifice into the brain. The deceased were found sitting in exactly the same posture as when conversing, with their arms folded leisurely across their breasts. It was a shocking sight to behold the flames lighted up with the fire from above, and the bodies lying around. These two men were distinguished among their acquaintance for their profanity, and were said to be much alike; each of them having apparently broken over all restraint from conscience and religion. They have each left a wife and five children.

Boston, August 23, 1827.

#### LATE FROM EUROPE.

By the Ship *Navy*, Parsons, arrived at this port yesterday from Liverpool, whence she sailed on the 15th of July, London Papers of the 19th, and Liverpool of the 14th have been received, from which the following extracts are made.—*West Statesman*.

#### TREATY FOR THE SETTLEMENT OF GREECE.

In the name of the most holy and undivided Trinity.

"His Majesty the King of the United Kingdom of Great Britain and Ireland, His Majesty the King of France and Navarre, and His Majesty the Emperor of all the Russias, penetrated with the necessity of putting an end to the sanguinary contest which, by delivering up the Greek provinces, and the isles of the Archipelago to all the disorders of anarchy, produces daily fresh impediments to the commerce of the European States, and gives occasion to piracies which not only expose the subjects of the high contracting parties to considerable losses, but besides render necessary burthensome measures of protection and repression; His Majesty the King of the United Kingdom of Great Britain and Ireland, and His Majesty the King of France and Navarre, having besides received on the part of the Greeks, a pressing request to interpose their mediation with the Ottoman Porte, and being, as well as His Majesty the Emperor of all the Russias, animated by the desire of stopping the effusion of blood, and of arresting the evils of all kinds which might arise from the continuance of such a state of things, have resolved to unite their efforts, and to regulate the operations thereof by a formal treaty, with the view of re-establishing peace between the contending parties by means of an arrangement which is called for as much by humanity as by the interest of the repose of Europe.

"Wherefore they have nominated their Plenipotentiaries to discuss, agree upon, and sign the said Treaty.

"His Majesty the King of the United Kingdom of Great Britain and Ireland, the Right Hon. William Viscount Dudley, Peer of the United Kingdom of Great Britain and Ireland, Councillor of his Britannic Majesty in Privy Council, and his principal Secretary of State, for the Department of Foreign Affairs;

"His Majesty the King of France and Navarre, the Prince Jules, Count de Polignac, Peer of France, Knight of the Orders of His most Christian Majesty, Major General of his armies, Grand Cross of the order of St. Maurice of Sardinia, &c. &c. and his Ambassador to His Britannic Majesty;

And His Majesty, the Emperor of all the Russias, Christopher Prince de Lieven, General of Infantry of the armies of His Imperial Majesty, his Aid-de-Camp General, Knight of the Orders of Russia, of those of the Black Eagle and of the Red Eagle of Prussia, of that of the Guelphs of Hanover, Commander Grand Cross of the Order of the

Sword, and of the Order of St. John of Jerusalem, his Ambassador Extraordinary and Plenipotentiary to his Britannic Majesty;

"Who, after having communicated their full powers, and found the same in good and due form, agreed upon the following articles:

"Article I.—The contracting Powers will offer to the Ottoman Porte their mediation, with the view of bringing about a reconciliation between it and the Greeks.

"This offer of mediation shall be made to this power, immediately after the ratification of the Treaty, by means of a collective declaration, signed by the Plenipotentiaries of the Allied Courts at Constantinople; and there shall be made, at the same time, to the two contracting parties, a demand of an immediate armistice between them as a preliminary condition indispensable to the opening of any negotiation.

"Art. II.—The Arrangement to be proposed to the Ottoman Porte shall rest on the following basis:—The Greeks shall hold of the Sultan as of a superior Lord; and, in consequence of this superiority, they shall pay to the Ottoman Empire an annual tribute, (referred to as the amount of which shall be fixed, once for all, by a common agreement. They shall be governed by the authorities whom they shall themselves choose and nominate, but in the nomination of whom the Porte shall have a determinate voice. To bring about a complete separation between the individuals of the two nations, and to prevent the collisions which are the inevitable consequence of so long a struggle, the Greeks shall enter upon the possession of the Turkish property situated either upon the continent or in the Isles of Greece on the condition of indemnifying the former proprietors, either by the payment of an annual sum to be added to the tribute which is to be paid to the Porte, or by some other transaction of the same nature.

"Art. III.—The details of this arrangement as well as the limits of the territory on the continent, and the designation of the Islands of the Archipelago to which it shall be applicable, shall be settled in a subsequent negotiation between the High Powers and the two contending parties.

"Art. IV.—The contracting powers, engage to follow up the salutary work of the pacification of Greece on the basis laid down in the preceding articles, and to furnish without the least delay their representatives at Constantinople with all the instructions which are necessary for the execution of the treaty now signed.

"Art. V.—The Contracting Powers will not seek in these arrangements any augmentation of territory, any exclusive influence, any commercial advantages for their subjects, which the subjects of any other nation may not equally obtain.

"Art. VI.—The arrangements of reconciliation and peace which shall be definitely agreed upon between the contending parties, shall be guaranteed by such of the signing Powers as shall judge it useful or possible to contract the obligation: the mode of the effects of the guarantee shall become the object of subsequent stipulations between the High Powers.

"Art. VII.—The present treaty shall be ratified, and the ratifications shall be exchanged in two months, or sooner if possible.

In faith whereof, the respective Plenipotentiaries have signed and sealed it with their arms.

Done at London, July 6, 1827.

"DUDLEY,  
"POLIGNAC,  
"LIEVEN.

Additional and secret article.  
"In case the Ottoman Porte does not accept within the space of one month, the mediation which shall be proposed, the High Contracting Parties agree upon the following measures:—

"I. It shall be declared by their representatives at Constantinople to the Porte, that the inconveniences and evils pointed out in the public treaty as inseparable from the state of things subsisting in the East for the last six years, and the termination of which, through the means of the disposal of the Sublime Porte, appears still remote, impose upon the High Contracting Parties the necessity of taking immediate measures for the approximation with the Greeks.

"It is to be understood that this approximation shall be brought about by establishing commercial relations with the Greeks, by sending to them for that purpose, and receiving from them Consular Agents, so long as there shall exist among them authorities capable of maintaining such relations.

"II. If within the said term of one month the Porte do not accept the armistice proposed in the first article of the public treaty, or if the Greeks refuse to execute it, the High Contracting Powers shall declare that one of the two contending parties which shall wish to continue hostilities, or to both, if such become necessary, that the said High Contracting Powers intend to exert all the means which circumstances may suggest to their prudence, to obtain immediate effect of the armistice, the execution of which they desire by preventing, in as far as may be in their power, all collision between the contending parties, and, in fact, immediately after the aforesaid declaration, the High Contracting Powers will conjointly employ all their means in the accomplishment of the object thereof, without, however, taking any part in the hostilities between the two contending parties.

"In consequence, the High Contracting Powers will immediately after the signature of the present additional and secret article, transmit eventual instructions conformable to the provisions above set forth, to the Admirals commanding their squadrons in the seas of the Levant.

"III. Finally, if contrary to all expectation, these measures do not yet suffice to induce the adoption of the Ottoman Porte, of the propositions made by the High Contracting Powers, or if, on the other hand, the Greeks renounce the conditions stipulated in their favor in the treaty of this day, the High Contracting Powers will nevertheless, continue to prosecute the work of pacification on the basis agreed upon between them, and, in consequence, they authorize from this time forward their representatives in London to discuss and determine the ulterior measures to which it may become necessary to resort.

"The present additional and secret article shall have the same force and value as if it had been inserted, word for word, in the treaty of this day. It shall be ratified, and the ratification thereof shall be exchanged at the same time as those of the said treaty.

"In faith whereof, the respective Plenipotentiaries have signed it, and have thereto affixed the seal of their arms.

Done at London, this 6th day of July, in the year of Grace, 1826.

"DUDLEY,  
"POLIGNAC,  
"LIEVEN.

The affairs of Greece are in a most depressed state. The Acropolis of Athens has surrendered to the Turks; Gen. Church has retired to the island of Salamis with his troops; and Ibrahim has proceeded through the Morea, laying waste the country, burning the villages and carrying off women and children. Gen. Church complains of the insubordination of the Greeks, and asks what can be done "where a general is obliged to ask every individual in his camp whether he will march or not—whether he wishes to remain with his army or no—whether he will fight or not?"

One of the American vessels, with provisions for the Greeks, arrived at the island of Poros in May.

The following remarks respecting Greece, are from the Edinburgh "Scotsman."

"The Turks are entire masters of Attica, and all Northern Greece, while Ibrahim marches uncontrolled over every part of the Morea. Missolonghi, Modon, Tripolizza, Malvasia, Salona, Athens, have been successively re-conquered; and of all the fruits which the Greeks acquired by the battles and victories of their six years' contest, nothing remains but Napoli and the Castle of Corinth.—They have not elsewhere in Continental Greece a foot of land which they call their own. What is still worse, they have lost the confidence which insures victory; and their enemies have gained an ascendancy of which it will be no easy task to deprive them.—The main cause of this change in the circumstances of the belligerent parties obviously is—that the Turks have improved the constitution of their articles by adopting the discipline of Western Europe, while the Greeks resist all military reforms, and continue to make wars in their primitive barbarous fashion. We are unwilling to despair of so good a cause, but we cannot shut our eyes to the fact, that the resources of the Greeks for making head against their enemies are nearly at an end. We do not see how their affairs are to be retrieved by any exploits Lord Cochrane may perform at sea; or indeed how any thing short of the forcible and immediate interference of the great Christian Powers can save them from being utterly crushed."

Capitulation of Athens.—The Austrian Observer gives accounts from Constantinople, which contain the capitulation of Athens.—The citadel was evacuated on the 5th June; 2000 persons of all ages and both sexes, half of whom were ill, or exhausted by hunger, left the place and were embarked on board the French and Austrian ships of war.

#### UTILITY OF THE NETTLE.

In the weekly newspapers of the Bavarian Agricultural Society, 1823, No. 6, the Nettle is said to have the following properties: 1. Eaten in salad, it cures consumption. 2. It fattens horned cattle, whether eaten green or dried. 3. Experience not only shows that it fattens calves, but improves their breed. 4. It is an antidote to most maladies. 5. Sheep which eat it, bring forth healthy, vigorous lambs. 6. It promotes the laying of eggs, in hens. 7. It improves the fat of pigs. 8. It grows all the year round, even in the coldest weather. 9. The fibres of the stem make an excellent hemp.

The Bavarian oracle might have added, that few plants force better or more rapidly, and that the tender shoots so produced, make a delicate and high flavoured pot-herb, resembling the points of the shoots of pomepions.

It is certain the nettle is much valued in Holland, where its young shoots are used as a pot-herb, its roots for dyeing yellow; where the horse dealers give the seeds to horses, to make them brisk, and give them a fine skin; and where considerable portions of fields are planted with it, and mown five or six times a year, as green food.—*Gard. Mag.*

Two gentlemen held a dispute three whole days—towards sun set on the third day, A. proposed to B. that each should give an explanation of the terms used in the argument; which when done, they found themselves perfectly agreed in sentiment.—*A friend to union.*

It is stated in a southern paper, that Jackson Pond, in Florida, is said to be increasing in extent—the earth on the margin having settled; or from its outlet becoming obstructed, the quantity of water having accumulated. Fields and orchards cultivated but lately by the Indians are now entirely under water—the tops of the peach trees are nearly covered.

Original Anecdote.—A lad, on delivering his milk a few mornings ago, was asked why the milk was so warm. "I don't know," he replied, with much simplicity, "unless they put in warm water instead of cold!"—*Portsmouth Jour.*

A man who had established a tipping house, was about to erect his sign, and requested his neighbours advice as to the inscription. The man replied, I advise you to write on it—"Beggars made here."

Two heaps.—In the one, let us throw all the errors of Christians of all denominations: in the other, all their excellencies, without partiality.—*A friend to the good.*

Capt. Gardner, of the schooner William, had been arrested a second time at Savannah, on a charge of piracy. The Georgian says, the proceedings in this business are singular, and attended with much mystery.

Mr. Carter Beverly has instituted a suit against the Editor of the Wheeling (Va.) Gazette, for a libel, in charging the defendant with falsehood and misrepresentation in his letter to the Editor of the United States Telegraph.

A Commentary on the Epistle to the Hebrews, by Professor Stuart, of Andover, is announced as in the press. Also Lectures on Infant Baptism, by Dr. Woods, and new editions of Ernest on Interpretation, and Jahn's Biblical Archaeology.

A Convention is in session among the Cherokees, in order to adopt a Constitution for the government of their nation.

A Lancaster, Penn. paper says, that two boys returning from that city, carrying calves on horseback, were struck by lightning, and the two horses, two calves, and one of the boys killed. The other boy was very considerably injured.

The operation of brouchotomy, or cutting the wind-pipe, was performed a few days since at Keene, N. H. by Dr. Twitchell upon a child who was choked with a kidney-stone. The child is doing well.

Also at Sandisfield, Mass. a similar operation was performed on an infant child of Mr. Deming. The child is doing well.

On Monday of last week, between 50 and 60 pews in the Fourth Baptist Church, Boston, were sold, the valuation of which amounted to \$14,540, and the sums offered for once to \$792, making an aggregate of \$15,332.

The Recorder and Telegraph states that the Hollis professor of Divinity in Harvard College, (Rev. Dr. Ware,) has declared himself a Universalist with an explicitness which need not be misunderstood.

By the President, from Charleston, we have received the Courier to the 15th inst. The Board of Health reported on the 13th one death by yellow fever, and resolved, at the same sitting, that thereafter the deaths only be reported daily. From the 5th to the 12th inst. the deaths in the city were, 22, one of which, yellow fever, and five of bilious fever. On the 14th the Board reported one death of yellow fever.—*N. Y. Statesman.*

Creek Indians.—A general Council of the Creek Nation, was held on the 11th inst. at the call of Col. Crowell, the agent, and Col. Brearly, at Wowoka, when the subject of emigrating to the west of the Arkansas was taken into consideration—the result was, that a considerable portion of the Nation would, no doubt, agree to emigrate.—At this meeting a reconciliation took place between Chilly McIntosh and the head men of the Nation.—*Id.*

Strang's Confession.—A full and minute confession of Strang, made to Calvin Peppers, Esq. one of his council, has been published at Albany.—*Id.*

#### MAHOMET

Made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill, over and over, to come to him; and the hill not moving, he was not at all out of countenance at it, but put it off with a jest. "If the hill will not come to Mahomet," says he, "Mahomet will go to the hill."

#### LADIE'S DRESS.

Let your ear-rings be attention, encircled by the pearls of refinement; the diamonds of your necklace be truth, and the chain Christianity: your bosom-pin be modesty, set with compassion; your bracelets be charity, ornamented with the pearls of gentleness; your finger-rings be affection, set round with diamonds of industry; your girdle be simplicity, with the tassels of good humour; let your thicker garb be virtue, and your drapery, politeness, let your shoes be wisdom, secured by the buckles of perseverance.

#### MARRIED.

At Sudfield, on the 20th ult. Mr. Thomas Buffum, to Miss Betsey D. Pratt, both of Pelham, Mass. Capt. Rufus Granger, to Mrs. Cloe Spencer, widow of the late Capt. Thaddeus Spencer. On the 27th ult. Ebenezer Pomroy, Esq. to Mrs. Remington, widow of the late Mr. George Remington.

#### OBITUARY.

In this city, of pulmonary consumption, Mr. E. W. Lyman.

At Sudfield, Aug. 25th, Mrs. Ama Remington, wife of Deac. Stephen Remington, aged 47 years. She was many years a member of the 1st Baptist Church; and in her last days manifested that she enjoyed much support from that religion, which she professed in her youth.

At Mansfield, on the 28th inst. Deac. Asa Bennett, aged 75. From youth to old age, the deceased was a zealous, firm, and steady friend and supporter, of the cause of his Redeemer. Taught by experience in his own heart, the blessedness of pure and undefiled religion, he ardently desired that others should enjoy "like precious faith," "knowing in whom he had believed, and being persuaded that He was able to keep that which he had committed to Him, against that day," his soul was not dismayed at the swellings of Jordan, but full of heavenly peace, he heard the summons to leave this state of trial, and enter upon the full fruition of the joy of his Lord.—"The Fathers, where are they? And the Prophets, do they live forever?"

On the first of January, 1828, will be published the first number of the

RELIGIOUS MAGAZINE,  
OR  
SPIRIT OF THE FOREIGN THEOLOGICAL JOURNALS AND REVIEWS.

A time when all the sciences are in a state of rapid improvement, and of extended application—when a greater degree of knowledge is pervading all classes of society—when the influence of genius and talent upon the condition of man is greater than at any former period, it is believed that a Religious Magazine, upon an extensive and liberal plan, suited to all orthodox sects of the Protestant Churches—and combining great variety and abundance with cheapness, will be an acceptable addition to the literature of the American religious public.

Such a Journal it is now proposed to form by selection of the best articles from the various religious magazines and reviews of Europe. These are now numerous, and we have made such arrangements as will enable us to receive an extensive collection of them, without regard to denomination, at the earliest possible period. With this view, no labour or expense shall be spared. These selections will be carefully made, with a reference solely to the merit of the papers, and their tendency to advance the interests of pure evangelical religion. No article which can afford grounds of offence to any orthodox Protestant denomination, will, at any time, be admitted. The general principles of the Christian Observer may be referred to, as a standard by which we shall be guided. It is, however, distinctly stated, that we shall not attempt to make the publication subservient to the purposes of any particular denomination. We shall select from Presbyterian or Episcopal, Methodist or Baptist writers, according as their papers shall best answer the avowed purposes of the publication.

When we look at the number of theological journals, especially in Great Britain, and see

the ability with which most of the prominent topics of the day are made subservient to religious instruction, it is impossible to deny that the interests of our holy religion have received from the periodical press a most powerful support; and while it will be seen to be desirable that the influence of this knowledge and talent should extend to every family in our country, it will seem to be almost necessary to the clergyman who is anxious to discharge the duties of his sacred office with knowledge, as well as with zeal.

Having access to all the sources of literary information, we shall be able to give our readers an early account of every new work which will tend to practical improvement, or increase the stock of Theological learning.

Such a Magazine would be valuable in any country—but in one of so rapid a growth as ours, where we are from necessity so far behind the literature of Europe, it must be of peculiar importance. So strongly does this now appear to us, that we are astonished that necessity had not earlier led to its publication. For several years past, the *Museum*, a literary journal, on the same plan, has been published with much success, in this city—and a *Medical* work, to be compiled in the same way, is just announced. Perhaps this project has been delayed by the republication, entire, of the *Christian Observer*. This excellent and popular work will no longer be reprinted here, and we shall make very copious selections from it.

A wide field of religious intelligence will be open to us, and we shall faithfully collect from it what is most important, and present it in a form as much condensed as propriety will admit.

Each monthly number of our work, will contain three or four times as much matter as the *Christian Observer*, and will be printed in a style of great neatness. The early numbers will be adorned with engravings, which are now preparing expressly for the work; and if its success enables us to do so, we shall continue to present a plate with every number. The expenses will be great, but we look to the religious public generally for a cordial support in our important enterprise.

#### TERMS OF SUBSCRIPTION.

Six dollars a year, if paid in advance;—Seven dollars and a half, if not in advance;—No subscription can be discontinued, until all arrears are paid—but the publisher reserves to himself the right of retaining the numbers in his own possession, as collateral security. The numbers will generally appear early in the month.

E. LITTELL,

No. 33, Chesnut-street, Philad.  
July 25, 1827.

32

#### 10 DOLLARS.

OST, on the 28th inst. between Lee, Hopkins, & Butler's store, Main-street, and the stone School House, a \$10 bank note, enclosed in a receipt of the amount. The finder shall be liberally rewarded, by leaving it at the above mentioned store, or returning it to the subscriber.

E. KNOX.

Hartford, Aug. 30, 1827.

32

THE  
**PROTECTION**  
INSURANCE COMPANY,  
Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved insured notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Wm. W. Ellsworth,	Thomas C. Perkins,
Solomon Porter,	Martin Cowles,
Jeremiah Brown,	Martin Wells,
Merrick W. Chapin,	Henry Waterman,
James B. Hosmer,	Samuel Kellogg,
Nathan Morgan,	Sylvestre Norton,
Henry Hudson,	Daniel P. Hopkins,
Roderick Terry,	Epaphras L. Phelps,
Edward Watkinson,	Horace Burr,
Charles S. Phelps,	Jesse Goodrich,
Frederick Bange,	Lynde Olmsted.

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Secretary.  
Hartford, July, 1825.

#### ÆTNA INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. 25  
ISAAC PERKINS, Secretary.

#### Drugs, Medicines, Wines, Liquors, &c.

Just received at the  
Hartford Family Medicine Store,

Sign of the "GOOD SAMARITAN," Full assortment of fresh and genuine DRUGS & MEDICINES, OLD WINES AND LIQUORS, selected by the subscriber, expressly for his own retailing; most of them direct from the importers, and will be sold at the present reduced prices.

Physicians may rely on their Prescriptions being put up in the best manner, and that no article will be used in compounding, but of known good quality; and as the subscriber's house is directly over his store, MEDICINES may be obtained at all times during the day and night.

Every exertion will be made to render this Establishment worthy the confidence of PHYSICIANS and FAMILIES—whose patronage is respectfully solicited.

E. W. BULL.

March 10.



## POETRY.

## THE FOUNTAIN OF MARAH.

BY MRS. HEMANS.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter."

"And the people murmured against Moses, saying, What shall we drink?"

"And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet."—Exod. xv. 23-25.

Where is the tree the prophet threw  
Into the bitter wave?  
Left it no scion where it grew,  
The thirsty soul to save?

Hath nature lost the hidden power  
Its precious foliage shed?  
Is there no distant eastern bower,  
With such sweet leaves o'erspread?

Nay, wherefore ask?—since gifts are ours,  
Which yet may well imbue  
Earth's many troubled founts with showers,  
Of heavens own balmy dew.]

Oh! mingled with the cup of grief,  
Let Faith's deep spirit be,  
And every prayer shall win a leaf  
From that blest healing tree!

The following beautiful lines are from the pen of Mrs. Sigourney.

DEUTERONOMY, xxxii. 25.

When adverse winds and waves arise,  
And in my heart despondence sighs,  
When life her throng of care reveals,  
And weakness o'er my spirit steals,  
Grateful I hear the kind decree  
That "as my day—my strength shall be."

When with sad footsteps memory roves  
Mid smitten joys, and buried loves,  
When sleep my tearful pillow flies  
And dews morning drinks my sighs,  
Still to thy promise, Lord, I flee,  
That "as my day, my strength shall be."

One trial more must yet be past,  
One pang,—the keenest, and the last,—  
And when with brow convulsed and pale,  
My feeble,—quivering heart strings fail,  
Redeemer!—grant my soul to see  
That "as her day, her strength shall be."

Jeremy Taylor's statement of the argument in favour of the Anabaptists, extracted from his book on the "Liberty of prophesying."

CONTINUED.

But however, it is against the perpetual analogy of Christ's doctrine to baptize infants. For besides that Christ never gave any precept to baptize them, nor even himself nor his Apostles that appears did baptize any of them; all that either he or his Apostles said concerning it requires such previous dispositions to baptism of which infants are not capable, and these are Faith and Repentance. And not to instance in those innumerable places that require Faith before this Sacrament, there needs no more but this one saying of our blessed Saviour, *He that believeth and is baptized shall be saved, and he that believeth not shall be damned*: plainly thus, faith and baptism in conjunction will bring a man to heaven; but if he have not faith, baptism shall do him no good. So that if baptism be necessary then, so is faith, and much more: for want of faith, damns absolutely; it is not said so of the want of baptism. Now if this decretory sentence be to be understood of persons of age, and if children by such, an answer, (which indeed is reasonable enough) be excused from the necessity of faith, the want of which regularly does damn; then it is sottish to say the same incapacity of reason and faith shall not excuse from the actual suspension of baptism, which is less necessary, and to which faith and many other acts are predispositions when it is reasonably and humanely received. The conclusion is, that baptism is also to be deferred till the time of faith: and whether infants have faith or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

First, personal and actual faith they have none; for they have no acts of understanding: and besides, how can any man know that they have, since he never saw any sign of it, neither was he told so by any one that could tell? Secondly, some say they have imputative faith: but then so let the sacrament be too: that, if they have the parent's faith or the church's, then so let baptism be imputed also by derivation from them; that as in their mother's womb, and while they hang on their breasts, they live upon mothers' nourishment, so they may upon the baptism of their parents or their mother the church. For since faith is necessary to the susception of baptism, and themselves confess it, by striving to find out new kinds of faith to daub the matter up, such as the faith is, such must be the sacrament; for there is no proportion between an actual sacrament and an imputative faith, this being in immediate and necessary order to that. And whatsoever can be said to take off from the necessity of actual faith, all that and much more may be said, to excuse from the actual suspension of baptism. Thirdly, the first of these devices was that of Luther and his scholars, the second of Calvin and his: and yet there is a third device which the Church of Rome teaches, and that is, that infants have habitual faith.—But who told them so? how can they prove it?—what revelation or reason teaches any such thing? Are they by this habit, so much as disposed to an

actual belief without a new master? Can an infant sent into a Mahometan province be more confident for christianity when he comes to be a man, than if he had not been baptized? Are there any acts precedent, concomitant or consequent to this pretended habit? This strange invention is absolutely without art, without scripture, reason or authority. But the men are to be excused, unless there were a better. But for all these stratagems, the argument now alleged against the baptism of infants is demonstrative and unanswerable.

To which also this consideration may be added, that if baptism be necessary to the salvation of infants, upon whom is the imposition laid? to whom is the command given? to the parents or to the children? Not to the children, for they are not capable of a law: not to the parents, for then God hath put the salvation of innocent babes into the power of others, and infants may be damned for their father's carelessness or malice. It follows, that it is not necessary at all to be done to them, to whom it cannot be prescribed as a law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity; and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed: and therefore it is to be presumed that it ought to be understood and administered according as other precepts are, with reference to the capacity of the subject, and the reasonableness of the thing.

For I consider, that the baptizing of infants does rush us upon such inconveniences which in other questions we avoid like rocks: which will appear if we discourse thus.

Either baptism produces spiritual effects or it produces them not. If it produces not any, why is such contention about it? what are we the nearer heaven if we are baptized? and if it be neglected, what are we the farther off? But if, as without all peradventure all the Pædobaptists will say, baptism does a work upon the soul, producing spiritual benefits and advantages, these advantages are produced by the external work of the sacrament alone, or by that as it is helped by the co-operation and predisposition of the suscipient.

If by the external work of the sacrament alone, how does this differ from the opus operatum of the Papists, save that it is worse? For they say the sacrament does not produce its effect but in a suscipient disposed by all requisites and due preparatives of piety, faith and repentance; though in a subject so disposed they say the sacrament by its own virtue does it: but the opinion says it does of itself, without the help or so much as the co-existence, of any condition but the mere reception.

But if the sacrament does not do its work alone, but per modum recipientis, according to the predispositions of the suscipient, then, because infants can neither hinder it, nor do any thing to further it, it does them no benefit at all. And if any man runs for succour to that exploded conceit that infants have faith, or any other inspired habit of I know not what or how, we desire no more advantage in the world, than that they are not constrained to an answer without revelation, against reason, common sense, and all the experience in the world.

The sum of the argument in short is this, though under another representation.

Either baptism is a mere ceremony, or it implies a duty on our part. If it be a ceremony only, how does it sanctify us, or make the comers thereunto perfect? If it implies a duty on our part, how then can children receive it, who cannot do duty at all?

And indeed this way of ministration makes baptism to be wholly an outward duty, a work of the law, a carnal ordinance; it makes us adhere to the letter, without regard of the spirit, to be satisfied with shadows, to return to bondage, to relinquish the mysteriousness, the substance and spirituality of the gospel. Which argument is of so much the more consideration, because under the spiritual covenant, or the gospel of grace, if the mystery goes not before the symbol, which it does when the symbols are seals and consignations of the grace, as it is said the sacraments are, yet it always accompanies it, but never follows in order of time. And this is clear in the perpetual analogy of Holy Scripture.

For baptism is never propounded, mentioned or enjoined as a means of remission of sins or of eternal life, but something of duty, choice and sanctity is joined with it, in order to production of the end so mentioned. Know ye not that as many as are baptized into Christ Jesus, are baptized into his death? There is the mystery and the symbol together, and declared to be perpetually united. All of us who were baptized into one were baptized into the other; not only into the name of Christ, but into his death also. But the meaning of this as it is explained in the following words of St. Paul makes much for our purpose; for to be baptized into his death, signifies to be buried with him in baptism, that as Christ rose from the dead we also should walk in newness

of life: that's the full mystery of baptism. For being baptized into his death, or, which is all one, in the next words into the likeness of his death, cannot go alone; if we be so planted in Christ, we shall be partakers of his resurrection: and that is not here instanced in precise reward, but in exact duty; for all this is nothing but crucifixion of the old man, a destroying of the body of sin, that we longer serve it.

This indeed is truly to be baptized both in the symbol and the mystery. Whatsoever is less than this is but the symbol only, a mere ceremony, an opus operatum, a dead letter, an empty shadow, an instrument without an agent to manage or force to actuate it.

Plainer yet: whosoever are baptized into Christ have put on Christ, have put on the new man: but to put on this new man, is to be formed in righteousness, and holiness and truth. This whole argument is the very words of St. Paul.—The major proposition is dogmatically determined Gal. 3. 27. The minor in Ephes. 4. 24.—The conclusion then is obvious, that they who are not formed new in righteousness, and holiness and truth, they who remaining in the present incapacities, cannot walk in the newness of life, they have not been baptized into Christ: and then they have but one member of the distinction used by St. Peter they have that baptism which is a putting away the filth of the flesh, but they have not that baptism which is the answer of a good conscience towards God, which is the only baptism that saves us. And this is the case of children. And then the case is thus:

As infants by the force of nature cannot put themselves into a supernatural condition, and therefore, say the Pædobaptists, they need baptism to put them into it; so if they be baptized before the use of reason, before the works of the spirit, before the operations of grace, before they can throw off the works of darkness, and live in righteousness and newness of life, they are never the nearer. From the pains of hell they shall be saved by the mercies of God and their own innocence, though they die in puris naturalibus; and baptism will carry them no further. For that baptism that saves us is not the only washing with water, of which only children are capable, but the answer of a good conscience towards God, of which they are not capable till the use of reason, till they know to choose the good and refuse the evil.

And from thence I consider anew, that all vows made by persons under other names, stipulations made by minors, are not valid till they be a supervening act after they are of sufficient age do ratify them. Why then may not infants as well make the vow de novo, as de novo ratify that which was made for them ab antiquo, when they come to years of choice? If the infant vow be invalid till the manly confirmation, why were it not as good they stayed to make it till that time, before which if they do make it, it is to no purpose? This should be considered.

And in conclusion, our way is the surer way; for not to baptize children till they can give an account of their faith is the most proportionable to an act of reason and humanity, and it can have no danger in it. For to say that infants may be damned for want of baptism, a thing which is not in their power to acquire, they being persons not yet capable of a law is to affirm that of God which we dare not say of any wise and good man. Certainly it is much derogatory to God's Justice, and a plain defiance to the infinite reputation of his goodness.

And therefore whoever will pertinaciously persist in this opinion of the Pædobaptists, and practise it accordingly, they pollute the blood of the everlasting Testament; they dishonor and make a pageantry of the sacrament; they ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism like the fig-tree in the gospel, full of leaves but no fruit; and they invoke the Holy Ghost in vain, doing as if one should call upon him to illuminate a stone or a tree.

## NO. 36.

The high tone of authority which the writers of the New Testament use.

To the best judges of human nature, the writers of the New Testament will appear among the humblest of men. But here is a remarkable phenomenon:—these humble men every where speak with the commanding tone of divine authority. Other authors who expect belief, reason, or record facts: these sometimes reason, often record facts; but, in addition, they reveal doctrines, and deliver precepts: and in all, demand credit and obedience in the name of God. This is not a paroxysm of pride boiling over for a moment, and then subsiding; not a pretence for dominion, assumed for the occasion, and then laid aside: it runs through the whole. Nor is it the case with one of the writers only, but with all. There is a perfect uniformity of character among them in this respect.

The more I consider this, the more striking it appears. There were eight men concerned in writing the New Testament. They wrote at a distance from

each other: several of them, most probably, never saw what the others had done, till they had composed and sent forth their own part. If one, or two, or three of them were men, whose natural temper, or acquired disposition, led them to speak in an authoritative tone, the rest, we might suppose, would have conveyed their ideas in a different manner: but they do not. While there is that diversity in language and expression, which may be expected from the various constitutions of mind, they all unite in speaking authoritatively in the name of God; and demand attention and obedience to their words.

There is another striking circumstance connected with this subject. I do not hear one of the writers of this book complain of want of ability; or beg the indulgence of his readers to his errors and imperfections, seeing he had undertaken to treat on subjects so exalted. In other writings this is common. One of the authors of the Apocrypha comes forward with this apology: "If I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto." 2 Mac. xv. 38. There is scarcely a preface to a treatise on a difficult theme, which does not crave the indulgence of the reader. But there is nothing of this in the New Testament: yet never was there a book which so totally annihilated the writers, and displayed men so void of pride. How shall we account for persons so humble, employing so authoritative a tone?—Let the Deist reflect upon it.—Bogue.

## PRAYER.

I have great hope from the promises made to prayer, that I shall begin to live before I die.

What is the meaning of prayer, but that God would do what he cannot; and how vainly do we ask the help which we do not think we want?

The loss of prayer is the greatest of all losses; and yet how many prayers are rendered fruitless, if not turned into sin, through inattention, levity of spirit, unbelief, insensibility of want, or greater desire of something else in the heart.

No man need be miserable or unhelped, so long as there is a way open to the throne of grace.

If we pray at all, we must be poor, helpless, and resigned; neither thinking we have already what we ask, or that we can give it to ourselves, or setting a time, or prescribing a measure to God.

Nothing is more easy than to say the words of a prayer; but to pray hungering and thirsting, is the hardest of all works.

What more need be said of prayer, than that it brings God into the heart and keeps him out?

"Ask, and it shall be given you;" I ask, therefore it is given me. The consequence is infallible; only let God choose the time and manner of giving.

Praying with the heart, for the heart, is praying by the Spirit, whether with or without a form.

No true prayer is lost, though we may have forgot it.

Blessed be God, I do not only begin to pray when I kneel down, but leave not off praying when I rise up.

All prayer is hypocrisy and sad deceit, if we do not ask what God would have us to ask, and really desire what we ask.

We can have no grace or spiritual supply without asking; and whatever we think of ourselves, or say to God, we cannot act without felt want, and real desire. Of those that do pray, how few pray from their own sense, or any particular knowledge of their own circumstances.

Acquiescence in the bare act of prayer is a most dangerous delusion, and keeps the soul from its proper relief.

O God, give what thou knowest to be good, and thou alone knowest what is good; give me more than I can ask or think; if the reverse of what I ask is what I should ask, give me that; let me not be undone by my prayers.

Many pray not to be kept from sin, but to keep it; and with a secret hope that prayer will excuse it, and be accepted instead of reformation.

God does not want our praises; but the disposition to praise him is essential to our own happiness, and therefore is required.

I put my prayers into Christ's hands; and what may I not expect from them, when I have such an advocate?

Prayer is living with God; and, if founded upon right principles of religion, puts us upon searching the heart, leads us to the knowledge of our wants and weakness, and fixes us in dependence upon God. Nothing is more easy than a bare duty or lip-service, and nothing more difficult than the performance of it in truth and sincerity.

Prayer is knowing work, believing work, thanking work, searching work, humbling work, and nothing worth if heart and hand do not join in it.

There is abundant comfort in the thought that God has given me a desire and will to pray for the blessings of Jesus: whether with greater or less fervour at the time of praying, it matters little as to the event; I may repose myself quietly on his word, in full assurance that there

will be a performance of all his promises, in life, death, and eternity.

The great mistake of prayer is, not praying as poor and destitute creatures, but thinking that we are and have already in some good degree what we pray for. See prayer, *Tuttler*, No. 267.

Be sure not to ask a little of God.

It is a great mistake that prayer is lost, or nothing but for naught, because we do not find comfort in it, or any immediate effect from it, or pray with so much fervour as we could wish.

We are on the wrong side of prayer, till we have a lively sense of our condition in sin, and are convinced by self-knowledge of the necessity of redemption from the guilt and power of it.

It is a sad mistake in religion to acquiesce in the form of prayer, without obtaining, or desiring to obtain, what is asked.

It is an easy work to offer up many prayers to God; but who almost offers up himself to him?

We are apt to suppose that nothing is a return to prayer, but the very thing we ask; but if there is a better way of granting our request than we think of, it is well for us that God will not choose the worst.

We eat for bodily strength, and for strength to labour. So the spiritual life must be renewed and maintained by continual supplies of grace to the end we may perform the services we owe to God. The consequence is, we must pray at least as often as we eat.

All power of spiritual renovation is from God; and it is a fatal mistake to look for it in ourselves, or in books, the scriptures not excepted. One prayer is worth a thousand fine thoughts.

Let your prayer be short, and think a long time before you begin, what you are going to say, and what you mean by it; that is, to speak plainly, whether you would be taken at your word, and put to the pain of having your prayer answered.

It would be death to the generality even of those who appear on the side of religion, to receive or be what they pray for.

## WORTHY OF IMITATION.

We rejoice to transfer to our columns the following order, and we hope it will travel through the States. It comes from the heart of the Commonwealth.—*Mass. Journal*.

*Commonwealth of Massachusetts. Worcester, ss.* At a Court of Sessions, begun and holden at Worcester, within and for the County of Worcester, on the 4th Tuesday of March, A. D. 1827. Ordered by the Court, That the Overseers of the House of Correction be directed to discharge no person from said House, who shall hereafter be confined there as a Common Drunkard, before the expiration of his sentence, until such person shall procure a certificate from the Physician of said House of Correction, that such Prisoner has submitted to such course of medical treatment as shall be prescribed by said Physician.

A copy as of Record appears.

Attest, ABRAHAM BIGELOW, Clerk.

JOSEPH W. DIMOCK,  
Merchant Tailor,

HAS just received a fresh supply of cloths, of various colours, and new style of finish; which will be sold at a small advance for cash.

N. B. For rent, a chamber suitable for an office.  
Hartford, Aug. 18, 1827.

New-York and Hartford  
STEAM-BOATS.

MACDONOUGH, Capt. WM. BEEBE. OLIVER ELLSWORTH, Capt. D. HAVENS. HAVE commenced running, and will continue through the season as follows:—  
The MACDONOUGH, Capt Beebe, will leave Hartford for New York Wednesdays and Saturdays, at 11 A. M. Returning, leave New York for Hartford Mondays and Thursdays, at 5 P. M.

The OLIVER ELLSWORTH, Capt. Havens, will leave Hartford for New York, Mondays and Thursdays, at 11 A. M. Returning, will leave New York for Hartford, Tuesdays and Fridays, at 5 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

## Freight taken as last season.

For further particulars, apply to  
CHAPIN & NORTHAM.

March 17.

## Mr. Winchell's Arrangement

OF DR. WATTS' PSALMS AND HYMNS.

## THE LATEST EDITIONS;

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